



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Carrying Capacity

by David Wheeler

The following article appeared in the Summer 1991, issue of Katuah Journal, P. O. Box 638, Leicester, NC, 28748, and is reprinted with permission.

In 1944 a small island in Alaska was stocked with 24 reindeer. There had been no reindeer previously on the island, and the animals had no natural predators. Lichens and other natural foods were plentiful and the reindeer prospered. They prospered to the extent that by 1963 there were 6,000 of the animals inhabiting the island. By then the island was badly overgrazed, and the severe snowstorms that struck the area that winter decimated the herd. By the winter's end there were only 42 reindeer left, only one of them a male, all of them probably sterile from nutrition deficiency, living in a badly degraded environment.

This small tragedy was recorded by David R. Klein in the Journal of Wildlife Management. It is known today as a classic case of the consequences of violating the carrying capacity of a defined habitat area. The moral for the wildlife managers reading the story was that the reindeer herd should have been managed to stay below a maximum density of five reindeer per square kilometer, a level that the island could have supported indefinitely.

In the natural world, when a species exceeds the carrying capacity of its given habitat, if it cannot expand its niche, then that species suffers a dieback, usually from starvation, until its numbers once again drop back within the limits of its habitat's carrying capacity.

Although we recognize the idea of carrying capacity, we are reluctant to admit its relevance to our own species. The concept arose from the observations of ecologists, who apply it as a matter of course to any population being "managed" to fit into a particular human-defined habitat. But even though we have reached the geographic and resource limits of the globe and human habitat is now limited as well, we still hesitate to apply the concept of carrying capacity to our own kind. There is a myopic assumption that somehow our own selves are exempt from this natural law that applies to every species in Creation.

The natural area in which to calculate carrying capacity is the bioregion, as the bioregion is the basic unit of habitation, for the human as well as other species. It is relatively uncomplicated to estimate the carrying capacity for plant and animal species once their habitat needs are known. In nature all creatures are closely linked to their habitat and when

one crucial element of their life support system is overtaxed, usually food or water, the species begins to experience dieback. It is characteristic that overpopulated animal species, like the unfortunate reindeer herd on St. Matthew Island, usually degrade their local environment to some extent, sometimes irreversibly, as they attempt to scrape out the last shreds of sustenance before the population is pruned back to sustainable levels. The role of a predator species is to strengthen the gene pool of their prey and to keep the population of the prey species within the limits of carrying capacity, preventing this environmental degradation.

The classic equation for figuring the impact of a human society is: population size x impact of technology = effect on the habitat. These factors are modified by the spiritual and ecological attitudes of the society. This equation is not useful in arriving at specific number values, but rather it illustrates relationships. It tells us, for example, that a slight rise in population among the people of Turtle Island has a much greater impact on the planetary environment than a large rise in population in most Third World countries because of the gargantuan appetite of our energy-intensive technology.

Human industrial technology has complicated the idea of carrying capacity as it applies to our own species. A habitat's carrying capacity can be stressed either by over-occupation, by excessive resource extraction, or by waste disposal overload. Modern society, supported by our high-intensity technology, can stress a regional habitat by the sheer volume of resources it consumes, by simply monopolizing much of the available space, by turning out more waste than natural systems can process, or by turning out wastes so exotic or so toxic that digesting organisms cannot assimilate them.

Most important, however, we humans have learned how to reach beyond our own bioregions to import resources necessary for life. Early human beings were dependent on their immediate bioregion and the well-being of the other species with which they shared it. Today we can exhaust the

resources of one region and then put off the ecological consequences of our ill-use by entering another region and extracting from there the resources to maintain, or even to expand, our bloated levels of consumption. Each time we reach beyond the bounds of our own bioregions to find the materials to support life or to dispose of our waste products, we drain the vitality of the victimized region and bring hardship to all its inhabitants--plant, animal, and human.

We also are able to extend our reach through time. By drawing off fossil fuels deposited in past millennia, we have boosted our numbers and our rates of resource consumption to extravagant levels, creating an ecological debit that will be left for coming generations to pay. For example, energy-intensive industrial agriculture is "mining" soils, causing severe long-term degradation by forcing them to feed much greater numbers of people and animals than their capabilities allow. Another example is our fossil fuel wastes, which for centuries will remain toxic mementos of the brief flowering of industrialism. While we have all the fun, our descendants will have to resolve all the long-term problems created by our energy bonanza.

It lends a sense of urgency to the question of carrying capacity when we realize that we are driving 100 species per day into extinction and habitats world-wide are constantly being degraded by our "improvements." We seem quite willing to sacrifice the existence of any other species, even the greatest and grandest, rather than relinquish even the slightest aspect of our prodigal lifestyle. When we drive other life forms to extinction, clearly we have gone too far. In doing this we not only diminish the present world; we threaten the planet's evolutionary future.

Carrying capacity is not the only balance to which we have to pay attention in this world, but for the purposes of evaluating our success as a species, it is a most useful one. Predator species have instinctual population controls that help them keep their populations in balance

with their prey--territoriality, no mating during lactation periods, long gestation times. In some cases infant mortality rates are helped by adult males who will kill and eat young cubs in their territory. Predators "know" somewhere in their make-up that it is to their advantage to keep their populations lean and spare.

Humans seem to have retained this sense of survival while living as nomadic and semi-nomadic hunter-gatherers. Tribal people had a variety of contraceptive methods: herbal, magical, and ritual. In some tribes women would nurse their children into their fourth and fifth year, thus decreasing fertility. In some hunting societies when times were hard, mothers would sometimes bury a child rather than let it live to face possible slow starvation. Even nomadic hunting societies had unspoken, but clearly defined, boundaries to their wandering. Primitive people bowed to the necessities imposed by their role as a predator species.

The development of agriculture is marked as a turning point in our conception of ourselves. Agriculture allowed much denser levels of population, and a large number of children per family became a desirable goal in most agricultural societies, as it meant help in the fields and a buffer against the high infant mortality engendered in the more densely populated, unsanitary agricultural villages. It is accepted as a general rule that when peoples turn to agriculture, their populations shoot up.

However, on Turtle Island agricultural/hunting societies contradicted that rule. Here in the Southern Appalachian Mountains the Cherokee Indians maintained balanced numbers in this region of abundant resources for many generations. The Hopi, the Haudenosaunee (Iroquois) tribes, and the Mandan represented other native peoples who practiced agriculture yet kept their population levels in tune with the ability of their regions to provide. It is possible to have resources enough and still maintain a balance with the land.

Recent archaeological finds show that Neolithic agricultural societies in Europe

also had achieved that balance. However, the Indo-European nomads who conquered the continent never learned that art. Europe was already filled to overcrowding when Columbus opened up the New World for exploration at the end of the fifteenth century. The Black Plague had diminished the population somewhat, but it had quickly recovered. There was not land enough for all, so under the primogeniture system fathers gave their holdings to their oldest son and the younger sons went viking, to the Crusades, or to the monastery. They saw the world as theirs to plunder.

Immigration to the New World vented the building population pressure in Old Europe and postponed the dire predictions of Malthus in the late eighteenth century concerning the miseries of a land overcrowded beyond its carrying capacity. Conditioned by life in the Old World, the white immigrants coming to Turtle Island saw the continent in terms of opportunity: economic capital, untouched resources and productive land--opportunity, in other words, for exploitation.

Today, with world population at five and one-quarter billion and the population on this continent at 420,100,000, returning to carrying capacity is, more than ever, a necessary goal. Yet the ethic of today is "growth." Growth is seen as being synonymous with prosperity. But when cells grow without heed to the needs of the greater organism, this is called "cancer." And this is precisely the nature of industrial society in the world today.

We need to regain the predator's sense. As a species, particularly here in the Southern Appalachians, we need to reverse the growth ethic and restore the balance. If we are not living within the bounds of sustainability for our own bioregion, then we are leeching energy from other people and other species in other bioregions or from the non-human species of our own region.

For 500 years on this continent the dominant influence has been to direct our energy outward, to change the world to meet our perceived wants and needs. We are now realizing that we are not greater than

the world, that we are part of the world. With that realization comes responsibility. Now the task is to change ourselves and our society to fit the demands of the Greater Life, specifically life as we find it in our respective bioregions.

For the sake of the Greater Life, we need to set aside large areas where native species can find a home and the natural processes prevail.

For the sake of the Greater Life, we need to curb our appetites ("Live simply that others may simply live.") It is imperative that we use all appropriate methods to limit our numbers.

For the sake of the Greater Life, we need to cease the production of all slowly-degrading radioactive and otherwise toxic materials. Once produced, they inevitably end up in the life chain, and the destructive influence of their poisons accumulates in the body of the Earth.

For the sake of the Greater Life, we need to honor and show respect for the process of death as well as for the process of birth.

Although the fact is masked by the homogeneity of latter-day civilization, we are just as dependent on our regions as our earliest forebears. As stated above, bioregions are the basic units of habitation. They are our sphere of influence, our gift and our challenge. We may venture out into the world, but our bioregion is always "home." When we are willing to recognize our limits, we will find them clearly stated in the life offered by our bioregions.

David Wheeler is a publisher/editor of the Katuah Journal. He will be a resource person at our October conference. See p.5.



Planting The Seeds Of Change

What You Can Do To Promote Sustainable Agriculture

by Lisa Flueckiger

The following article appeared in the May, 1991, issue of the Ohio Environmental Report, the Newsletter of the Ohio Environmental Council, Columbus, Ohio.

If we care about the environment, we should care about sustainable agriculture. Sadly, too few Americans realize what tremendous progress in protecting our environment could be made by switching to more sustainable agricultural practices.

Many agriculture methods currently used in the U. S. are environmentally damaging. The most serious effects are:

Water Pollution--potentially dangerous farm chemicals make their way into surface and ground water supplies and threaten the drinking water of both rural and urban Ohio.

Soil Erosion--the common practice of planting the same crop in the same field every year (monocropping)--depletes the soil of its nutrients and leaves soil more vulnerable to erosion.

Continuing crop damage due to pests--a 1989 Cornell University study showed that pesticide use has increased 33 percent since 1945 but crop loss due to pests increased 31-37 percent. One major reason for this trend is that more insects have developed resistance to commonly used pesticides.

There is a better way. Sustainable Agriculture is one of the most widely supported alternatives to current agricultural practices. According to Americans for Safe Food, a truly sustainable agriculture system is one that recognizes and seeks to balance farm profit with the need for good soil and clean water. Sustainable agriculture covers a wide range of farming practices from reducing the use of farm chemicals to organic farming, which produces crops entirely without the use of synthetic pesticides and fertilizers.

Sustainable agricultural practices are becoming more and more popular throughout Ohio. You can help promote this more environmentally sound way of farming. Listed below are several steps you can take to promote sustainable agriculture and help ensure a cleaner environment for all of Ohio:

1. Support a farmer who is farming organically and buy products that are labeled "certified organic." Ohio law requires annual certification for organic growers within the state. Ask to see proof of certification if unsure about the organic quality of the food you buy.
2. Be an informed consumer. Ask questions about the food you buy. Talk to growers about their farming practices. Ask your local grocery store to provide organic alternatives.
3. Grow some of your own food organically. You will gain a greater appreciation of the work that goes into farming.
4. Work to preserve Ohio's farmland. Populated areas are expanding deeper and deeper into good agricultural land. Look into land trusts and other programs that protect farmland and make sure they are included in your community's planning process.
5. Write your legislators and let them know you want research and support for sustainable agriculture. Urge your elected officials to support legislation that makes it easier for farmers to grow organically and that decreases the use of toxic chemicals on our food.
6. Above all, keep yourself educated, informed and active. A good option is to contact the Ohio Ecological Food and Farm Association for more information on organic farming (65 Plymouth Street, Plymouth, OH 44865). Help plant the seeds of change for sustainable agriculture in Ohio!

Sources: *Organically Grown*, Committee for Sustainable Agriculture, 1990; *Americans for Safe Food*, Center for Science in the Public Interest, 1991.

Living More With Less Community Service Conference

by Jane Morgan

"Living More With Less" is the theme of our conference to be held Friday evening, October 18th through Sunday noon, October 20th in Yellow Springs. We were inspired by the Mennonite publication *Living More With Less* written by Doris Janzen Longacre. As Wilmer Helsey said in the introduction, "More with less is not a slogan--it is a glimmer of hope...in an unjust world."

David Wheeler, founder of *Katuah Journal*, the Bioregional Journal of the Southern Appalachians, will give the keynote talk Friday evening on "Carrying Capacity: Learning to Live within Our Means." Saturday Jocele Meyer, co-author with her late husband, Art Meyer, of *Earthkeepers: Environmental Perspectives on Hunger, Poverty and Injustice*, will speak on "Taking Steps to Living More with Less." Audrey Sorrento, program director at Grailville, Loveland, OH, an intercultural movement of women with global connections, will speak on how we, who have the luxury to choose to live simply, can do so with grace and flair.

In the latter part of Saturday morning and in the afternoon, there will be workshops led by these resource persons and by Robyn Arnold from the staff of "Appalachia--Science in the Public Interest" in Lexington, Kentucky. Jocele Meyer's workshop will be on "Living More With Less--Freedom or Rules." Jocele says, "To me this lifestyle is a creative, joyful way of life and I hope to convey that freedom." David Wheeler says his workshop will be on the same subject as his talk: "Considering the Carrying Capacity of Our Bioregions--Learning to Live Within Our Means." He says: "The twin issues of habitat and the biodiversity it supports are not just quaint notions or superficial fads. They are crucial to the continuation of evolution and of life as we know it on this planet. These issues are not restricted to the tropical rainforests or to Third World countries. They are basic issues for the temperate forests as well. We need to better understand how our species fits

into the whole ecology of our region and to act to bring ourselves back into balance with the life that surrounds us and supports our existence."

Audrey Sorrento says that from her study and experience, including three years in Africa, she can speak about ways in which people can choose or are forced to live in simplicity and how we who have the luxury to choose can do so with grace. In her workshop she will tell of her experiences at Grailville in regenerating the farm, minimizing the use of machinery, maximizing the use of alternative energy sources, offering educational opportunities and giving the ethical and spiritual basis for living more with less.

Saturday evening Robyn Arnold will present a slide show depicting the work of "Appalachia--Science in the Public Interest" which was founded in 1977 by Albert Fritsch, a Jesuit priest with a Ph.D. in Organic Chemistry and a great love for Appalachia and its people. The purpose of this private, nonprofit organization is to make science and technology responsive to the needs of the people. According to David Wheeler, ASPI "is doing fine work in developing inexpensive, low-tech and appropriate technology to help people live both better and more lightly on the land."

Robyn says her presentation will include both information about what they do at ASPI as well as slides of their demonstration

center describing their various examples of appropriate technology, e.g. housing, compost toilets, etc. "I will also address the topic of simple living and appropriate technology as a means of self-determination and the way to a healthy Earth. If we are to reverse the trend of environmental damage so prevalent in our human history, it is not enough to become a green consumer or recycle or any of the add-on environmental actions. We must change the way we view the Earth and its resources and subsequently our own lifestyles. There is self-dignity and spiritual peace to be gained in providing for ourselves apart from the huge consumer-driven machine that is our American society. The way to true social equality and justice lies in wise and gentle stewardship of the Earth and all its creatures."

Sunday morning Jocele Meyers will present a brief slide meditation on Chief Seattle's talk. This will be followed by an evaluation and wrap-up session at the Eastmans' home in the Vale.

Since everyone who attends will have much to contribute to this subject there will be plenty of time both unprogrammed and in small groups to share with each other and with the leaders. There will also be a good selection of books on this topic available.

We look forward to seeing you in October. If you have not received our conference brochure and would like one, write or call us.



Xenia Ave. Yellow Springs, Ohio. Kot © 72

The Socially Responsible Investor

by Sacha Millstone

Socially responsible or not, stocks seem so risky! Is the stock market a good investment?

Investing in the stocks of good quality companies is an excellent way to make your

money work for you. If you had invested \$1 in 1928 in a money market fund, it would be worth about \$10 today. If you had invested that same \$1 in seven-year Treasury bonds, it would be worth about \$22. However, if you invested your \$1 in the S&P stock index, it would be worth over \$470 today! A diversified portfolio

of quality stocks should yield outstanding returns over time, if an investor is patient and does not act rashly due to temporary swings in the market.

I've heard a lot about socially responsible stocks, but not much about bonds that are socially responsible. Do they exist?

Yes they do, and in several forms. There are three broad categories of bonds--government, corporate, and municipal. Government bonds are AAA rated, meaning that they are very safe. Treasury bonds are in this category, as well as mortgage-backed bonds like Ginnie Maes, CMO's and Fannie Maes. There are other types of government bonds, but they are not generally available. Some social investors prefer not to invest in Treasury bonds, since the funds raised by these bonds can become part of the defense budget. Yet, the government mortgage-backed bonds raise funds for low- and middle-income housing and are considered acceptable by most social investors.

Corporate bonds are issued by companies and can be evaluated according to your social criteria, just as you would investigate a company in which you are considering a stock investment. Non-nuclear and selected utility company bonds are often in this category.

Municipal bonds are issued by states and cities to fund a variety of projects such as the funding of schools, housing, public utilities or pollution control. Some social investors feel that all municipal bonds are acceptable. Others like to select certain projects that are related to their social concerns.

From a strictly financial perspective, how do you determine which type of bond to invest in?

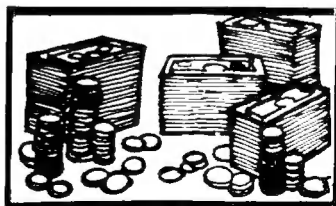
The first consideration is whether you want the bond to be taxable or tax free. If you are considering a bond purchase for your retirement, you will want to choose a taxable bond--government or corporate. Outside of a tax-sheltered account, you must determine whether the tax advantages of a municipal bond can give you a higher return after tax than a corporate or government bond.

Secondly, you want to consider the degree of risk you want to take. Risks in bonds are denoted by their S&P and Moody's ratings. The lower the rating, the higher the risk. The higher the risk, the higher your yield, but the more chance that the bond issuer will run into financial problems and be unable to pay back your principal at maturity. This is called default risk. Generally speaking, government bonds have the least default risk, followed by municipals, and then corporates.

Given the changes that have occurred in South Africa, should concerned investors still protest U. S. companies that have operations there?

Since Nelson Mandela's release, socially responsible mutual funds, research services and financial advisors have re-examined the issue of divestment, asking if it was time to change policy. Although it is not a unanimous position, leaders of disenfranchised nonwhite groups in South Africa, including Mandela and Archbishop Desmond Tutu, believe that sanctions and divestment are very significant points of leverage on the South African government. The policies of sanctions and divestment have always been controversial, but the greatest strides toward South African freedom occurred only after sanctions and divestment were implemented, not before. Why stop now, before total victory is achieved? Thus, most social investors have decided to continue to protest U.S. companies that have operations in South Africa.

Sacha Millstone is an investment counselor at Ferris, Baker Watts, Inc., in D.C. She has been a specialist in socially responsible investing since 1984. Please address all questions to her, Ferris, Baker Watts, Inc., 1720 Eye Street, NW, Washington, D.C. 20006.



Koinonia, Georgia

What On Earth Is Happening "On The Farm"?

by Pattie Bland, Extended Volunteer

"The Farm" has been and continues to be popular--appropriate--shorthand for Koinonia Partners, Inc., our intentional Christian farming community here in Georgia.

Of the roughly 1500 acres we own, about 50% is used for commercial farming. Like our mail-order business, the farm is managed for income, with most of the funds going to support the resident community of partners, volunteers and visitors.

Most Koinonia crops are sold on the open market. Pecans are an exception: the nuts from our 100 acres of orchards are sold first to our mail order business. Crops we market are field corn, peanuts, winter wheat, soybeans and muscadine grapes. We also grow rye as ground cover, and hay as feed for beef cattle we raise for market. About 190 acres are used for pastureland.

Over the past three years, total farming sales have averaged \$450,000, with revenues exceeding expenses on average by \$65,000 per year. (Having the land and equipment already paid for is a big help to us.) During this time, our revenues from farming and the mail order business have contributed an average of \$25,000 a year to the Fund for Humanity.

Leadership of the ongoing farm work is shared by two full-time employees. Long-term issues and plans are worked out in a Farming Committee which includes two resident partners and these two employees. Deciding what to do isn't always easy. We debate and pray about issues such as fair treatment of seasonal workers, participation in government programs, land stewardship, and producing for animal feed or for direct human consumption.

Another tough choice concerns the use of chemicals. While chemicals may increase yields by helping control disease and pests, we are greatly concerned about the long-term impact on both the land and people, and we work hard to reduce our dependence on them. For example, fields are scouted

weekly for disease or pests, and sprayed only when necessary, rather than being routinely sprayed on a fixed time schedule.

The Organic Farming committee has recently recruited Lois Braun, a volunteer, to do the intensive research and work required to lead us further into "ecologically sustainable agriculture." As our Coordinator of Activities puts it, "The farmers down the road can't afford to experiment, but we can and we must."

Our farming roots go deep, and have provided the metaphor set forth nearly fifty years ago by Clarence Jordan, when he articulated the vision of Koinonia: that we ever seek to be a "demonstration plot" for the Kingdom of God.

For the farm operation--as for all the work and the living that we do here--this vision stands as both a continuing challenge and a constant inspiration.

"Alternative" July 4th Celebration At Koinonia

by Kevin Rainwater, Volunteer

At Koinonia, on July 4th, we celebrated the birth of the United States by focusing on both the uniquely just and unjust qualities of our country. We symbolized and commemorated both the joy and sorrow of living in America.

So rather than simply shooting off fireworks and flying flags, we created an alternative festival with dance, drama, music and storytelling. We reaffirmed our freedom as Christians by recalling that unlimited loyalty is due only to God and not to any government.

We included Native American games and stories, face-painting for the kids, a progressive meal with foods from various cultures, a worship service of confession and gratitude, a costume party as American peacemakers, folk dancing and traditional field day activities.

In this year of Desert Storm, we wanted to invoke the true spirit of this nation, a spirit that includes wholeness and justice for all.

Book Review



ARTHUR MORGAN REMEMBERED by Ernest Morgan.
Published by Community Service, Inc., 1991,
paper; 120pp. \$7.05/Postpaid.

Richard Eastman

Many of us remember Arthur Morgan. He influenced my life before I was born and has been part of it ever since. My father came to the Miami Conservancy District shortly after he and mother married. He taught engineering and surveying at Antioch early in Arthur Morgan's tenure, designed the power plant, the science building and Curl Gymnasium, and was friend to many of the faculty and staff at the College. Mother shared the Quaker heritage with Lucy Morgan, so Arthur Morgan was always "Arthur Morgan" in my mind, never Doctor or Mister and never to be addressed too familiarly. And I made lead soldiers on the gas kitchen range that came from Lucy Morgan.

So I enjoyed sharing Ernest's remembrances of his father. Many were new to me; some were of events which occurred within the scope of my life and which added new insights; some were also told me by Arthur Morgan; and some I heard of from others.

Ernest recounts a number of the influences in Arthur Morgan's early life and hints at his lifelong practice of questioning all sides of his experiences. The combination of experience and questioning bore fruit in his established philosophy that action needs to be guided by rigorous inquiry even in the midst of that action and that ideas need to be carried out with emotional commitment to be beneficial. Ernest clearly conveys the tremendous energy that Arthur Morgan put into carrying out his ideas.

In succinct fashion, Ernest reviews the major projects of Arthur Morgan's life, the Dayton flood and the Miami Conservancy District, Antioch College, the Tennessee Valley Authority, the small community as the seed-bed of society, and his world-wide consulting on engineering, educational and social projects. One thread which runs

through these accounts is Arthur Morgan's ability to discover an approach novel to the situation, support it with rigorous inquiry, and carry it to completion with skillful and humane management of both large and small groups of people. He had an ability unique in my experience to inspire colleagues and students to lead examined lives.

The chronology of events is helpful in placing one's remembrances in context. The index is useful but abbreviated. Through all of Arthur Morgan's activities, he wrote continuously. It seems he understood the value and power of sharing his ideas and visions in writing and used it as a tool brilliantly and eloquently. The list of his books is valuable.

It is tempting to add some of my own remembrances of Arthur Morgan. I am grateful to Ernest for writing this warm and loving account of his father.



QUOTE

The following quote first appeared in the Spring/Summer 1988 issue of the Genesis Farm Newsletter.

No important change in ethics was ever accomplished without an internal change in our intellectual emphasis, loyalties, affections and convictions. The fact that conservation has not yet touched these foundations of conscience lies in the fact that philosophy and religion have not yet heard of it. In our attempt to make conservation easy, we have made it trivial... A land ethic reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land. Health is the capacity of the land for self-renewal. Conservation is our effort to understand and preserve this capacity.

Aldo Leopold, "A Land Ethic," A Sand County Almanac, 1949.

Readers Write

ABOUT THE NEWSLETTER

The years seem to go by so rapidly and there is always more and more to be done. We read the Newsletter from cover to cover and get revitalized from it again and again.

Here's our renewal. Thanks for all the wonderful things you do.

Nancy Sobottka, Red Wing, MN

ABOUT ARTHUR MORGAN

I did enjoy reading "Arthur Morgan, Planning Pioneer" in the July/August issue of the Newsletter. How I wish Arthur Morgan were alive today, such a "human being," being multiplied a hundred-fold. A rather awkward sentence that, but you will get my meaning.

The Long Road still occupies a place on my night table--I often pick it up on the verge of sleep and I am always inspired by his thought.

Membership is enclosed. It is a privilege.

*Madeline Williams,
West Vancouver, BC, Canada*

Announcements

SUNNY BROOK FARM FOR SALE

Sunny Brook Farm, orchard and cider mill are for sale. The farm is at the base of the White Mountain National Forest, NH.

The Farm features a 10-room, restored farmhouse, utility barn, sheds, two fenced pastures, one-acre pond, 300 semi-dwarf apple trees, cider mill, cider and apple business (season gross \$8,000), 18 KW hydroelectric generator, and up to 38 acres with property.

Special below market price for qualified nonprofits; great opportunity for community groups.

For more information contact: John Rogers, RFD 2, Box 104, Lancaster, NH 03584; 603/788-3122 or 286-8320.

LAND FOR A RETREAT/COMMUNITY

Land is available for a retreat/community in rural southeast Ohio. There is private land for simpler, independent living and working, and community land to stimulate challenging, cooperative activities, including workplaces.

Shared skills, interests and activities preferences will be noted and then pre-community get-togethers will be scheduled for people to meet each other and discuss possible collaboration as well as to share dreams and hopes.

For more information contact: Bruce Sabel, 125 N. Congress Street, Athens, OH 45701; (614) 593-7456.

BIOREGIONAL FESTIVAL/CONGRESS, OCT. 11-14

This Midwestern Bioregional Congress which is titled "Coming Home: Spirituality and Ecology of our Region" is open to all who desire to create ways of life which are in harmony with the natural patterns and cycles of our bioregion. All attendees are asked to participate in story-telling; camping; sharing homegrown entertainment, produce and seeds.

The Congress/Festival is to be held October 11-14, at the farm of the Sisters of St. Francis in southeast Indiana about 40 miles from Cincinnati. Registration before September 15: \$10/individual and \$25/family.

For more information contact: John Gibson, "Coming Home," 3038 Fall Creek Parkway, Indianapolis, IN 46205; 317/925-9297.

INSTITUTE FOR COMMUNITY ECONOMICS (ICE) NATIONAL CONFERENCE, OCTOBER 1-3

"Preserving Affordable Housing: Introduction To Community Land Trusts" (CLT), October 1-3, Washington, DC. The Conference is sponsored by the Institute for Community Economics. Training opportunities for individuals, community organizations, religious groups and public agencies interested in starting new community land trusts to create and preserve permanently affordable housing. Case studies and caucuses with experienced CLT leaders. Workshops include: "CLT Legal Structure," "Organizing and Outreach," "Fundraising," "Project Development," and more.

For more information contact Carie Nobel, ICE, 57 School Street, Springfield, MA, 01105-1331; (413) 746-8660.

PERMACULTURE DESIGN COURSE, OCT. 19-NOV. 9

Dan Hemenway, editor and publisher of The International Permaculture Solutions Journal, will lead a full three-week permaculture design course October 19 through November 9, at the Granary Whole Foods, Inc., a health food store in Orange Park, Florida. The course includes ecological design principles, design application, and economic, social and legal considerations in Permaculture design. Course graduates are certified as Permaculture Design Apprentices and registered with the Permaculture Institute. Tuition is \$600 (limited scholarships available).

For more information write: Elfin Permaculture, 7781 Lenox Avenue, Jacksonville, FL 32221.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 10/91. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

Community Service, Inc.
P. O. Box 243
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